ENCOUNTER OF MUSA WITH THE FAMILY AT MADYAN

LESSONS IN TAWWAKUL, EMPATHY, INTEGRITY, CHASTITY AND HOSPITALITY

Ahmad Adetola-Kazeem (Abu Muhsin)
Foreword by Shaykh Siraj Isma'eel (Abu Sakeenah)

Encounter Of Musa With The Family At Madyan

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Ahmad Adetola-Kazeem (Abu Muhsin)

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This book is dedicated to ***Shaykh Muhammad Kamaldeen Al-Adabiyy****, whose steadfastness and unwavering devotion to the Qur'an ignited a flame within me. This work is a humble reflection of the inspiration he has imparted and a tribute to the legacy he continues to illuminate. May Allah forgive him, overlook his shortcomings and admit him to the highest abode in Jannah.*

FOREWORD

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah. We praise Him, seek His help, and seek His forgiveness. We seek refuge in Allah from the evils within ourselves and our deeds. Whomever Allah guides, none can misguide, and whomever He allows to go astray, none can guide. I testify that there is no god worthy of worship except Allah alone, without partners, and that Muhammad ﷺ is His servant and messenger.

Allah has narrated the stories of the Messengers and Prophets in the Qur'an to teach beneficial lessons. He says:

> "In their stories, there is certainly a lesson for people of reason."_ (Surah Yusuf: 111)

These lessons particularly benefit the believers. Allah says:

> "We narrate to you from the story of Musa and Fir'awn in truth, for people who believe."_ (Surah Al-Qasas: 3)

The story of Musa (peace be upon him) holds the most extensive narration in the Qur'an, appearing across various Surahs. Among its significant aspects is his encounter with the man of Madyan, who later became his father-in-law.

Our noble brother, Ustaadh Ahmad Adetola-Kazeem, delves into this story and extracts profound lessons, presenting them with clarity, conciseness, and inspiration. He supports these insights with explanations from Hadith and sayings of the Salaf.

The lessons derived touch on multiple facets of life, offering guidance and inspiration. I hope the readers benefit from each lesson mentioned in this work, Allah willing.

Shaykh Ismaa'eel Siraajuddeen (Abu Sakeenah)

Ede
18th Jumada al-Akhirah, 1446
(20th December, 2024)

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All praise and adoration are due to Allah, whose guidance and mercy made the writing and publishing of this book possible. I thank Him profoundly for inspiring this work and for every blessing along the way.

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My heartfelt appreciation goes to the late Shaykh Muhammad Kamaldeen Al-Adabiyy, whose remarkable life and story ignited my journey with the Qur'an. I pray that Allah accepts his efforts and mine and grants us both entry into Jannatul Firdaus.

I am honoured to have Shaykh Abu Sakeenah write the Foreword to this book, may Allah honour him in this world and in the hereafter.

I also extend my gratitude to Shaykh Abdur-Raafi' Al-Imaam, whose reflections on certain verses of Surah Al-Qasas directly inspired the conception of this book.

I am thankful to all my teachers, who have been unwavering sources of knowledge, guidance, and inspiration throughout my journey.

Special thanks go to my team of editors and sounding boards for their invaluable insights and suggestions that improved the content of this book: Ustadh Abdul-Wasi' Kehinde Oseni, Ustadh Adam Ibrahim (Abu Saalih), Ustaz Dhikrullah Husain Az-Zabūri, and Ustaz Akinyemi Hassan.

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My sincere appreciation also goes to those who graciously sponsored the printing of this book, ensuring its availability for free distribution. May Allah reward them abundantly and make it a lasting source of benefit (Sadaqatul Jaariyah) for us all.

Finally, I humbly pray to Allah to richly reward everyone mentioned here and all those who supported this project in any way, even if not listed.

Ahmad Adetola-Kazeem (Abu Muhsin)

ENCOUNTER OF MUSA WITH THE FAMILY AT MADYAN:

LESSONS IN TAWWAKUL, EMPATHY, INTEGRITY, CHASTITY AND HOSPITALITY

INTRODUCTION

Encounter Of Musa With The Family At Madyan

One of the most insightful stories in the Qur'an is that of Prophet Musa(عَلَيْهِ السَلاَم) and the elderly man and his two daughters in Madyan. Though this narrative is contained in fewer than ten verses, it offers numerous profound lessons. These include placing absolute reliance on Allāh (At-Tawwakul), showing empathy, practicing modesty and chastity, embodying masculinity and integrity, and fulfilling one's duties. The story encapsulates a range of virtues essential for success both in this world and the Hereafter.

Before delving into the discuss it is necessary to point out the elderly man mentioned in the story is not Nabiyy Shu'ayb (عَلَيْهِ السَلاَم). Below is the comment of Shaykh Abdur-Rahman Nasir As-Sa'adi on the point:

"This man, the father of the two women, who dwelt in Madyan, was not Shu'ayb (عَلَيْهِ السَلاَم), the well-known Prophet, as is widely believed. There is no evidence for that view. At most it may be said that Shu'ayb (عَلَيْهِ السَلاَم) lived in Madyan and this story also took place in Madyan, but what is the connection between the two matters?

Moreover, it is not established that Musa (عَلَيْهِ السَلاَم) lived at the time of Shu'ayb (عَلَيْهِ السَلاَم), so how could he have met him personally? If that man was Shu'ayb (عَلَيْهِ السَلاَم), then Allāh would have said so and the two women would have mentioned him by name. Furthermore, Allāh destroyed the people of Shu'ayb (عَلَيْهِ السَلاَم)for their rejection of him, and there was no one left except those who believed in him. Allāh had protected the believers from having that ignorant attitude towards the daughters of their Prophet and keeping them away from the well, barring the way to their flocks, until a stranger came along and showed kindness towards them by watering their flocks. Shu'ayb (عَلَيْهِ السَلاَم) would not have accepted for Musa (عَلَيْهِ السَلاَم) to tend his sheep and be a servant to him when he was superior to him and of higher status (unless one says that was before Musa's prophethood began, in which case that may be a valid argument. Whatever the case, we cannot accept that this man was Shu'ayb (عَلَيْهِ السَلاَم) the Prophet, without a sound report from our Prophet ﷺ to that effect, and Allāh knows best."[1]

This treatise seeks to briefly reflect on lessons in verses 21 to 29 of Surah Al-Qasas. May Allāh make it beneficial to the readers and reward the writer abundantly.

[1] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 192

TURN TO ALLĀH IN TIMES OF DISTRESS

(Al-Qasas v 21 & 22)

فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ (٢١) وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهْدِيَنِي سَوَآءَ ٱلسَّبِيلِ(٢٢)

"So he left [the city], apprehensive and vigilant. He said: O my Lord, save me from the people who are given to wrongdoing. As he headed towards Madyan, he said: I hope my Lord will show me the right way [on my journey]."

In the preceding verses Allāh tells us that Musa (عَلَيْهِ السَلاَم)had mistakenly killed someone and news has reached him that he is being trailed and they are threatening to kill him. He was advised to flee the city.

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> "So, Musa (عَلَيْهِ السَلاَم) followed the advice and left [the city], apprehensive and vigilant lest he be killed. He called upon Allāh and said, "O my Lord, save me from the people who are given to wrongdoing" for he had repented from his sin and what he had done in anger,

without intending to kill. Therefore, their threat to kill him was wrongdoing on their part and overstepping the bounds.

As he headed towards Madyan which was south of Palestine, where Pharaoh had no authority, he said: "I hope my Lord will show me the right way [on my journey]" that is, the straightforward way to reach it, with ease and with no trouble or difficulty. So, Allāh showed him the right way, and he arrived in Madyan."[2]

LESSONS

1. Islam is very particular about the preservation of life either of oneself or of others. The concept of self-preservation is fundamental in Islamic teachings.

2. If one is in a situation where he is facing imminent harm, it is permissible to flee or escape to protect oneself. This can be seen in the early history of Islam when the Prophet Muhammad ﷺ and his followers fled persecution in Mecca by migrating to Medina.

3. The Prophet ﷺ and his companions migrated from Makkah to Madinah due to the trials they faced. Allāh established for them in Madinah an Islamic government with the Prophet ﷺ as the leader, Islam

[2] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 186-188

grew in leaps and bounds, many of the companions who were hitherto poor before migration became rich by Allāh's favour. With the strength gained in Madinah of power, wealth and Allāh's favour they were able to conquer and reclaim Makkah from the polytheists. This is a message to the discerning.

4. Just like Prophet Muhammad ﷺ, Musa (عَلَيْهِ السَلاَم) fled from danger and Allāh in his infinite mercies established him after his tutelage under the elderly man of Madyan.

5. Musa's plea demonstrates the importance of seeking Allāh's protection during times of distress.

Ibn al-Qayyim stated:

> "Difficulties and hardships are moments for the servant to call upon Allāh. Supplications made during distress are more likely to be answered because they emanate from sincerity and humility."[3]

6. When in danger supplicate to your Lord with humility and seek His protection on His vast land. Allāh accepts the supplication of the oppressed. Abu Huraira reported that the Messenger of Allāh (Peace be Upon Him) said:

[3] Al-Fawaaid, P.95.

> The supplications of three are never turned back: a fasting person until he breaks his fast, a just leader, and the supplication of the oppressed is raised above the clouds by Allāh, the gates of heaven open for it and the Lord says: By My might, I will surely help you in due time.[4]

Al-Hasan al-Basri said:

"When you are in distress, seek Allāh's help, and rely on Him alone. He is the best to be relied upon, and He will never abandon those who place their trust in Him."[5]

7. Supplicate to Allāh with seriousness, concentration and certainty that Allāh would accept, just like Musa did.

The Messenger of Allāh ﷺ, said:

> "Call upon Allāh while being certain of being answered and know that Allāh does not respond to a supplication from the heart of one heedless and occupied by play."[6]

Umar ibn al-Khattab (May Allāh be please with him):

> "I do not worry about the response to my supplication; rather, I worry about making the

[4] Sunan al-Tirmidhī 3598 (Graded Hasan)
[5] Hilyat al-Awliya, 2/134
[6] Tirmidhi 3479 (Graded Hasan)

supplication. For if I am inspired to make the supplication, then the response will come with it."[7]

8. Trust in Allāh's Guidance: Musa (عَلَيْهِ السَلاَم)had no knowledge of Madyan or the route to reach it, he placed his trust in Allāh. Verse 22 highlights the significance of tawakkul (reliance on Allāh) when facing uncertainty.

Ali ibn Abi Talib (May Allāh be pleased with him) said:

"The one who relies on Allāh is never defeated, and the one who seeks help from Allāh is never disappointed."[8]

[7] Al-Fawaaid 191

[8] Musannaf, 8/188

SHOW EMPATHY, EVEN IN YOUR HARDSHIP

(Al-Qasas v 23)

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ (٢٣)

"When he arrived at the well of Madyan, he found there a group of men watering [their flocks], and, further away, he found two women who were holding back [their flock]. He said: What is the matter with you? They said: We cannot water [our flock] until the shepherds move on. And our father is a very old man."

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> "When he arrived at the well of Madyan, he found there a group of men watering [their flocks])? - they were people who had a lot of livestock "and, further away" that is, further than that group of men "he found two women who were holding back [their flock]" from the water troughs, because they could not reach it due to the crowd of men, and the men were too mean and ill-mannered to water their flocks

for them. Musa said to them: "What is the matter with you" that is, why are you in this situation?

"They said: We cannot water [our flock] until the shepherds move on" that is, usually we cannot water our flocks until the shepherds move on with their flocks, then when there is no one there, we water our flocks "And our father is a very old man" that is, he has no strength to water the flocks, and we have no physical strength ourselves to do it, and we have no menfolk who could push past the shepherds."[9]

LESSONS

1. **Having a high sense of environmental awareness:** Musa (عَلَيْهِ السَلاَم) displayed high sense of awareness of his environment despite his own predicament of homelessness and total lack since fleeing to Madyan.

2. **Being empathetic even when in distress:** He was empathetic towards the plight of the young ladies, who stood aside, away from the activities around the well despite having their cattle and also in need of water just like the men. Musa (عَلَيْهِ السَلاَم)asked empathetically, "What is the matter with you?"

3. **Being honourable women:** The daughters of the elderly man preserved the honour Allāh had

[9] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 188

bestowed on them by not attempting to free-mix and struggle with men to water their cattle. Today we find women in all sorts of odd jobs slugging it out with men. The ladies acted in line with Allāh's injunction.

4. **Women and working outside the home:** The daughters of the eldrly man mentioned to Musa (عَلَيْهِ السَّلاَم) that, "and our father is very old", we could infer from this verse, that the ladies won't have had reasons being the ones coming to the well to get water for their cattle if not that their father who has a duty to do the work is very old. The default rule for women is to stay at home to preserve their chastity and modesty according to the Mufassirun in their explanation of:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ... (٣٣)

"Settle in your homes, and do not display yourselves as women did in the days of [pre-Islamic] ignorance." (Al-Ahzab:33)

They should go out and work outside the home, only when it is absolutely necessary. Just like the case of the daughters of the elderly man in Madyan, who had to go to the well to give the cattle water because their father had become too old to do that.

The scholars have mentioned that a woman could

work outside of the home when it is absolutely necessary. A woman may have a justification to work outside the home either because of a compelling necessity or even because the ummah needs her. An example of this are female doctors who needs to attend to women to preserve their privacy and honour.

If females have to work, the following must be observed:

- Not free mixing with the opposite sex
- Not being in seclusion with the opposite sex, e.g. sharing office with the opposite sex especially when it is just the two of you.
- Observing the proper rules of the hijab in line with the Quran and Sunnah.
- Dedicating good time for the primary duties in the home such as taking care of and monitoring the children, satisfying the conjugal needs of the husband and obeying him and keeping the home in a good condition generally.
- Observing acts of worship as at when due etc.

If there is any of the above a woman is breaching, she would have to seriously reconsider the work she is doing for the sake of her hereafter. Please don't

belittle a sin, may Allāh make it easy. Some of the points listed above apply to men too.

5. **Dutifulness to parents:** The daughters of the elderly man were dutiful to their old father. One could feel the care in their conduct and their words as expressed by Allāh thus: وَأَبُونَا شَيْخٌ كَبِيرٌ "for our father is a very old man".

   It is important to show more concern towards the care of our parents particularly when they have become old. Allāh says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا (٢٣)

"For your Lord has decreed that you worship none but Him. And be dutiful to your parents. If one or both of them reach old age in your care, never say to them [even] 'ugh,' nor yell at them. Rather, address them respectfully." (Al-Israi':23)

The Prophet ﷺ was asked:

> "Which deed is most beloved to Allāh?" He said, "Prayer at its proper time." He was asked, "Then what?" He said: "Dutifulness to parents."[10]

[10] Sahih Muslim, Hadith 85

Ibn Umar (may Allāh be pleased with him) once saw a man carrying his mother on his back for Tawaf around Ka'bah. The man said "Do you think I have repaid her?" Ibn Umar replied: "You have not even repaid a single groan she uttered during childbirth." [11]

[11] Al-Adab Al-Mufrad, Hadith 11 (Graded Sahih)

HELP OTHERS SINCERELY SEEKING ALLĀH'S REWARD ALONE

(Al-Qasas v 24)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ (٢٤)

"So he watered [their flock] for them, then he withdrew into the shade and said: O my Lord, I am in need of whatever good You may bestow upon me."

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> "Musa felt sorry for them and felt compassion towards them, "So he watered [their flock] for them" without asking for any payment in return; he had no intention except seeking the pleasure of Allāh. After he had watered the flocks for them, at a time of intense heat in the middle of the day, as is indicated by the phrase "then he withdrew into the shade", he sat down to rest in the shade after having exerted himself. "And said" in that situation, seeking provision from his Lord: "O my Lord, I am in need of whatever good You may bestow upon me" that is, I am in need of whatever good You may send to me and

make easy for me. Making this implicit request is more eloquent than asking explicitly. And in this situation, he continued to call upon his Lord and beseech Him."[12]

LESSONS

Allāh says about Musa فَسَقَىٰ لَهُمَا "So he watered [their flock] for them". In this short phrase are lessons.

1. Musa (عَلَيْهِ السَلاَم) was empathetic and he showed mercy towards the ladies and by extension, their father. He showed good masculinity traits of strength, diligence and dutifulness in carrying out the task.

2. He offered to help the ladies despite being in dire need of help himself. The Generous gives all the time even when encountering adversity and distress, just like Musa (عَلَيْهِ السَلاَم) did in assisting the two ladies.

3. **Good Deeds Enhances the Acceptance of Supplication:** Musa (عَلَيْهِ السَلاَم) preceded his supplication with good deeds and this is one of the things that facilitates the acceptance of supplications. Allāh says "is there a reward for good other than good?" [Ar-Rahman: 60]

[12] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 188-189

Umar Ibn Al-Khattab (May Allāh be pleased with him) said:

> "By avoiding sins and performing righteous deeds, you pave the way for your du'a to ascend to Allāh." [13]

Sufyan at-Thawri advised:

> "If you wish for your supplication to be accepted, improve your deeds, for they are your intercessors with Allāh." [14]

4. "Then (Musa) withdrew to the shade and prayed", this is an indication of absolute reliance on Allāh. He went into solitude to seek his Lord's assistance by saying 'O my Lord', which is the best and most effective way to call on Allāh. [15] His supplication is very short but effective, he said, "O my Lord, I am in need of whatever good You may bestow upon me". It is evidence that one can supplicate to Allāh without specifically asking for something definite. The similitude of Musa's conduct can be compared to Ya'qub (عَلَيْهِ السَلاَم) when he was desperate for Yusuf's return, He said:

قَالَ إِنَّمَآ أَشْكُواْ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ (٨٦)

[13] Hilyat al-Awliya 1/53
[14] Ibid 7/46
[15] At-Tafsir Ath-Thamiin 7/36

“He replied, “I complain of my anguish and sorrow only to Allāh, and I know from Allāh what you do not know.” [Yusuf: 86]

The Prophet ﷺ said:

> “If you trust Allāh as He should be trusted, He will provide for you as He provides for the birds. They go out in the morning hungry and return in the evening full.”[16]

Ibn Rajab al-Hanbali wrote:

> “True Tawakkul is to entrust all matters to Allāh, along with reliance on Him in bringing about benefits and repelling harms both worldly and religious affairs.” [17]

Let's adopt the habit of placing reliance on Allāh and directing our complaints to Him.

[16] Jami' at-Tirmidhi , Hadith 2344 (Graded Hasan)
[17] Jami' al-ulum wal-Hikam p.452

APPRECIATE KINDNESS

(Al-Qasas v 25)

فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ (٢٥)

"Then one of the two women came to him, walking modestly, and said: My father is asking you to come so that he may reward you for watering [our flock] for us. When he came to him and told him his story, he said: Fear not, for you are safe from the wicked people." (Al-Qasas: 25)

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> "The two women went to their father and told him what had happened, then their father sent one of them to Musa. She came, "walking modestly", which is indicative of her noble character and good attitude, for modesty is a virtuous characteristic, especially in women.
>
> This indicates that Musa (عَلَيْهِ السَلاَم), in what he did for them, was not like a hired worker or servant, in front

of whom one would not usually feel shy or behave modestly. Rather he was a man of dignity, and from his good manners and sublime attitude, she saw that which made her behave modestly towards him. She said to him, "My father is asking you to come so that he may reward you for watering [our flock] for us" not by way of trying to show generosity, for it was you who took the initiative in showing kindness to us; rather he wants to return the favour. So, Musa (عَلَيْهِ السَلاَم) accepted the invitation.

"When he came to him and told him his story" and the reason why he had fled, until he reached this land, the older man said to him, so as to reassure him and comfort him, "Fear not, for [now] you are safe from the wicked people" that is, let your fear be gone, for Allāh has saved you from them and enabled you to reach this place where they have no authority." [18]

LESSONS

1. **Show Gratitude:** The ladies informed their father about the assistance they got from Musa (عَلَيْهِ السَلاَم) and their father invited Musa (عَلَيْهِ السَلاَم), perhaps he could be compensated for his thoughtfulness. Islam encourages us to show gratitude to those who have done good to us.

[18] Tafsir As-Sa'di (English) published by IIPH Vol 7, P.190-191

The Prophet ﷺ said:

"Whoever does you a favour, repay him. If you cannot find anything with which to repay him, then pray for him until you think you have repaid him." [19]

2. **Gratitude is Accompanied By Increase:** The initiative of the girls and their father to express gratitude brought a lot of good to the family. They got a capable assistant to assist with the family business and one of the ladies also got a rare opportunity to marry a great Prophet. The words of Allāh are indeed true. Allāh says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (٧)

And [remember] when your Lord proclaimed, 'If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe.'" (Ibrahim:7)

Al-Fairuzabadiyy said:

"Gratitude forever goes hand in hand with increase, because of Allāh's words, 'If you are grateful, I will certainly give you more', so when you notice your provisions is not increasing, check your sense of gratitude." [20]

[19] Sunan Abi Dawood, Hadith 1672 (Graded Sahih)Hasan)
[20] Jami' al-ulum wal-Hikam p.452

Some of the scholars of old say:

> "Whoever is given four things is not denied of four things. Whoever is appreciative is not denied increase, whoever repents (sincerely) is not denied acceptance, whoever does Istikhara is not denied the best, whoever consults is not denied aptness." [21]

3. **Modesty is Part of Faith:** Allāh says in this verse, "Then one of the two women came to him, walking modestly". In this are great lessons for us, particularly the womenfolk. The action of the lady is the natural and praiseworthy shyness that Islam encourages in women.

The Prophet ﷺ Said:

> "Every religion has its character and the character of Islam is modesty" [22]

We must all be modest in our interactions, speech, dress, the way we walk and indeed every aspects of our lives. Modesty is a critical aspect of a believer's character, including a woman's behaviour and demeanour.

The Prophet ﷺ Said:

> "Modesty is from faith, and faith is in Paradise.

[21] Ihya 'ulumu Ad-deen 1/170
[22] Ibn Majah, Hadith 4182 (Graded Hasan)

Obscenity is from rudeness, and rudeness is in Fire." [23]

Wahb Bn Munabbih said:

> "Faith is naked, its cloth is taqwa (fear of Allāh), its adornment is modesty, and its wealth is chastity."

4. **Invite With Good Manners:** The lady invited Musa (عَلَيْهِ السَلاَم)with good manners. She approached him bashfully and didn't extend invitation to Musa (عَلَيْهِ السَلاَم)as a female which he may have declined but invited him in the name of their father which Musa (عَلَيْهِ السَلاَم) respected, him being an elderly male. She also gave a compelling reason for the invitation, "My father is asking you to come so that he may reward you for watering [our flock] for us". Musa (عَلَيْهِ السَلاَم) also honourably accepted the invite. When inviting people, invite them with good manners and when invited don't turn the invitation down except there is a compelling reason to do so.

5. **Learn to Listen With Rapt Attention:** The world has become so busy that we hardly have the patience to listen to others. Even those who listen only listen to respond, they don't listen to understand. We have more speakers than listeners, and social media has made this worse.

[23] Jami' at-Tirmidhi, Hadith 2009 (Graded Hasan)
[24] Makaarim Al-Akhlaq Li Ibn Abi Dunya 21

The response of the father of the two ladies to Musa's story showed he listened with rapt attention. It is said that we have two ears and one mouth so that we can listen at least twice as much as we speak.

The Prophet ﷺ said:

"When someone speaks to you, listen to them attentively. It is as if the words are being revealed to you." [25]

A wise man once told his son:

"Learn to listen well as you learn to speak well, and let people know that you are keener to hear than to say. So be careful not to be hasty in saying something that must be reversed by action so that people know that you are closer to doing what you did not say than you are to saying what you did not do." [26]

6. **Be Kind, Show Concern and Reassure the Downtrodden:** The old man of Madyan after listening to Musa's story, responded in a reassuring manner like righteous people blessed with insight do. He said: "Fear not, you have escaped from the wrongdoing people." Shaykh Ibn Al-Uthaymin mentioned that the old man reassured Musa (عَلَيْهِ السَلاَم) because he is aware that Fir'awn and his helmsmen have no control

[25] Al-Adab Al-Mufrad, Hadith 954 (Graded Sahih)21
[26] Al-'Iqd Al-Fareed 2/264

over Madyan. [27]

The assurance from the old man, that he has escaped from the wrongdoing people was a sign of Allāh's acceptance of the Dua Musa (عَلَيْهِ السَلاَم) made in verse 21 that, "O my Lord, save me from the people who are given to wrongdoing".

The Messenger of Allāh said:

"Whoever grants respite to an indigent or alleviates it for him, Allāh will shade him on the Day of Judgment under His Throne, a Day in which there is no shade except His shade." [28]

Umar Ibn Al-Khattab (May Allāh have Mercy on him) was known for personally assisting the needy and the afflicted. He would say:

"If a person is afflicted, they have a right upon you that you assist them, whether through wealth, words or actions." [29]

[27] At-Tafseer Ath-Thameen 8/34
[28] Jami' at-Tirmidhi 1306 (Graded Sahih)
[29] Tareekh At-Tabari, Vol 3, p.614

ABILITY TO RECOGNIZE TALENT IS A NOTEWORTHY SKILL

(Al-Qasas v 26)

قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ (٢٦)

"One of the two women said: O father, hire him, for the best person whom you can hire is one who is strong and trustworthy." (Al-Qasas: 26)

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> "For the best person whom you can hire is one who is strong and trustworthy" that is, Musa is the best one you could hire because he combines physical strength and honesty, and the best one to hire is the one who combines physical strength and the ability to do what he was hired to do, with honesty so that he will not betray his master. These two characteristics should be taken into account when hiring anyone to do work, because problems only arise when one or both of these characteristics is lacking. But if they are combined, then the work will be done properly.
>
> She only said that because she had seen Musa's

physical strength and energy when he watered the flocks for them and she had seen his trustworthiness and religious commitment, and how he had shown compassion towards them in a situation in which there was no hope of him benefitting from that; rather his only aim in helping them had been to seek the pleasure of Allāh." [30]

LESSONS

1. **Importance of Talent Identification:** The Most successful businesses and organizations thrive on identifying talents who combine strengthen (knowledge of the task) with integrity. The lady identified Musa's gift of strength and trustworthiness which are important considerations for hiring.

The Prophet ﷺ said:

"When a position of authority is given to those who are not qualified for it, then wait for the Hour." [31]

Ibn Taymiyyah said:

"Leadership and responsibility should be given to those who have both strength (competence) and trustworthiness. Strength refers to the ability and talent to fulfil the task, and trustworthiness refers to honesty and piety." [32]

[30] Tafsir As-Sa'di (English) published by IIPH Vol 7, P.191-192
[31] Sahih al-Bukhari, Hadith 6496
[32] Majmu' al-Fatawa, Volume 28, Page 256.

RETAIN TALENTS BY PAYING FAIR WAGES AND HAVING GOOD CONDITIONS OF SERVICE

(Al-Qasas v 27)

قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ (٢٧)

"He said [to Musa]: I intend to give you one of these two daughters of mine in marriage, on condition that you work for me for eight years, and if you make it ten, that will be of your own accord. I do not intend to make things difficult for you. You will find me, if Allāh so wills, an upright man." (Al-Qasas: 27)

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> ""He" (the man of Madyan) said [to Musa]: I intend to give you one of these two daughters of mine in marriage, on condition that you work for me for eight years, and if you make it ten, that will be of your own accord" that is, a voluntary action on your part, but it is not obligatory for you "I do not intend to make things difficult for you" by imposing ten years on you,

and by hiring you I do not wish to impose hard labour on you; rather I am hiring you for easy work in which there is no hardship.

"You will find me, if Allāh so wills, an upright man". He encouraged him by stating that the work would be easy and that he would treat him well. This indicates that the righteous man should have a good attitude as much as he can, and that what is expected of him with regard to having a good attitude is greater than what is expected of others."[33]

LESSONS

1. **Lesson in Talent Attraction and Retention:** The elderly man of Madyan gave Musa (عَلَيْهِ السَلاَم) and additional peck to further encourage him to take up the task of caring for the cattle and to also do it for at least eight years. He promised to marry one of his daughters to Musa (عَلَيْهِ السَلاَم) if he serves for at least eight years and he won't make things difficult for him while he serves. The elderly man displayed a good skill on how to attract and retain talent. Successful organizations don't just focus on talent identification alone, they also know how to retain the best hands in a competitive world.

   All the proposals of the elderly man to Musa (عَلَيْهِ السَلاَم)

[33] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 193

all boils down to treating workers well.

The Prophet ﷺ said:

> "Your workers are your brothers. Allāh has placed them under your authority. So, whoever has a worker under him, let him feed him what he eats, clothe him with what he wears, and not burden him with what he cannot bear. If you assign him something difficult, then help him." [34]

The Prophet ﷺ said:

> "Allāh says: I will be the opponent of three people on the Day of Judgment: one who employs a labourer and takes full work from him but does not pay him his wages..." [35]

Umar (may Allāh be pleased with him) once saw a labourer working under extreme heat and said:

> "Do not burden your workers with more than they can bear. If you do, then share the burden with them." [36]

Pay fair wages promptly, provide a safe and healthy working environment, treat workers with dignity and respect, acknowledge and reward their efforts. Follow

[34] Sahih Al-Bukhari, Hadith 6050.
[35] Sahih Al-Bukhari, Hadith.
[36] Tabaqat al-Kubra, Volume 3, P. 213.

the example of the Prophet ﷺ and the Salaf in fostering a relationship of mutual kindness and trust.

2. Marriage Based on Virtue: The father chose Musa (عَلَيْهِ السَلاَم) as a son-in-law because of his character and morals, prioritizing these traits over wealth or status.

The Messenger of Allāh, peace and blessings be upon him, said:

> "If someone proposes marriage to (someone under your care) you whose religion and character satisfies you, then you should accept it. If you do not do so, there will be trials on the earth and the spread of corruption."[37]

3. **Be Bold to Talk About Your Skills and Talent to Potential Hirers or Customers.** Musa (عَلَيْهِ السَلاَم) responded during his 'interview' with the elderly man of Madyan that, "You will find me, if Allāh so wills, an upright man." It is not from pride to advertise one's talent to potential hirers and customers for them to know the skills one possesses, Yusuf (عَلَيْهِ السَلاَم)did the same in his encounter with the king.

قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ (٥٥) وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ (٥٦)

[37] Sunan at-Tirmidhī, Hadith 1084 (Graded Good)

"Yusuf (عَلَيْهِ السَلاَم) said, "Put me in charge of the storehouses of the land; indeed, I will manage them carefully and wisely." Thus, we established Yusuf in the land, so that he was free to do therein whatever he willed. We bestow Our mercy upon whomever We will, and We will not cause the reward of those who do good to be lost." (Yusuf: 55-56)

Yusuf did not say this about himself because He was eager to be in a position of authority; rather he cared about the public interest, and he knew that he was competent and honest, and able to take good care of things, which they did not know. [38]

4. **Rely Not Solely on Your Abilities; Always Seek Allāh's Guidance and Support:** Many people today bank on their talents alone forgetting that Allāh's power encompasses all things and He does what He likes. The elderly man of Madyan didn't bank on his abilities alone but recognizes that it is only Allāh that can make it easy for him to accomplish his promises. He said, "You will find me, if Allāh so wills, an upright man".

When the Quraysh asked about the story of the people of the cave, the Prophet ﷺ delayed answering, expecting revelation, but forgot to say "In Sha Allāh." This led to a delay in revelation, teaching the importance of always linking plans with Allāh's

[38] Tafsir As-Sa'di (English Translation by IIPH) Volume 5, P.23

will. [39]

Allāh says:

وَلَا تَقُولَنَّ لِشَاْيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا (٢٣) إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا (٢٤)

"And never say of anything, "I will definitely do this tomorrow," without adding, "if Allāh so wills!" But if you forget, then remember your Lord, and say, "I trust my Lord will guide me to what is more better than this."" (Al-Kahf: 23-24)

The Prophet ﷺ said:

"When one of you makes a vow, he should say, 'In Sha Allāh,' for it is by the will of Allāh that he fulfils it." [40]

Ibn 'Āshur said:

"The phrase 'In Sha Allāh' reflects a sense of humility and politeness when dealing with Allah." [41]

[39] Tafsir Ibn Kathir, Surah Al-Kahf 18:23-24.
[40] Sahih al-Bukhari, Hadith 4691.
[41] Ithāf Al Ilf 2/845.

HONOUR COMMITMENTS

(Al-Qasas v 28)

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَيَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ (٢٨)

"Musa said, let that be the agreement between me and you. Whichever term I fulfil, I will be free from further obligation. And Allāh is witness to what we say." (Al-Qasas: 28)

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> "Musa said" responding to this request: "Let that be the agreement between me and you" that is, I agree to this condition that you have mentioned, and so it is agreed between me and you. Whichever term I fulfil, I will be free from further obligation, whether I fulfil the eight obligatory years or voluntarily do more than that. "And Allāh is witness to what we say", for He is watching over us and He knows what we have agreed to. [42]

[42] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 191-192

LESSONS

1. Honour Commitments: Clearly define the terms of your agreements and ensure they are fulfilled with integrity and diligence. The elderly man proposed terms of engagement to Musa (عَلَيْهِ السَلاَم) and Musa (عَلَيْهِ السَلاَم) accepted the proposal and made Allāh the witness to the contract.

Below are some guidelines to note when contracting:

Documentation: Agreements, especially financial ones, should be recorded. See Qur'an 2:282

Witnesses: Involving witnesses is recommended to support the terms of the contract. Financial transactions (Qur'an 2:282), Marriage contracts and divorce (Qur'an 65:2).

Prohibition of Gharar: Any ambiguous or unclear terms that may lead to disputes must be avoided.

Mutual Consent: Both parties should willingly agree to the terms without coercion.

KEEP THE TIES OF KINSHIP AND PROTECT YOUR FAMILY

(Al-Qasas v 29)

فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ (٢٩)

"When Musa had fulfilled the term and was travelling with his family, he saw a fire in the direction of the mountain. He said to his family: Wait here, for I can see a fire. Perhaps I can bring you some news from there, or I will bring you a burning ember so that you may warm yourselves." (Al-Qasas: 29)

Shaykh Muhammad Bn Naasir As-Saadi in his explanation of this verse wrote:

> ""When Musa had fulfilled the term". It may be that he fulfilled the obligatory term, or that he voluntarily completed the longer term, as would be expected of Musa, because of his sincerity. At that point, he longed to go and see his family, his mother, his tribe and his homeland. Since such a long time had passed, he thought that the Egyptians would have forgotten what he had done. "And was travelling with his

family", heading towards Egypt "he saw a fire in the direction of the mountain."[43]

LESSONS

1. **Keeping the Ties of Kinship:** Musa (عَلَيْهِ السَلاَم) longed to go and see his family, his mother, his tribe and his homeland when he felt secured to do so. This is a lesson in keeping family ties.

The Prophet ﷺ said:

> "Whoever believes in Allāh and the Last Day, let him maintain the bonds of kinship."[44]

The Prophet ﷺ also said:

> "The one who truly maintains ties of kinship is not the one who merely reciprocates. Rather, it is the one who, when his relatives cut him off, maintains ties with them."[45]

Ibn Umar (may Allāh be pleased with him) used to frequently say:

> "I heard the Prophet ﷺ say: 'Maintaining kinship leads to love in families, wealth in provisions, and an increase in lifespan.'"[46]

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[43] Tafsir As-Sa'di (English) published by IIPH Vol 7, P. 193
[44] Sahih Al-Bukhari, Hadith 6138
[45] Sahih Al-Bukhari, Hadith 5991
[46] Al-Adab Al-Mufrad, Hadith 58 (Graded Authentic)

Al-Fadl Ibn Abdus-Samad told Imam Ahmad Ibn Hanbal:

> "A man who has brothers and sisters in a usurped land wants to visit them and persuade them to leave it,

Imam Ahmad responded:

> "Yes, he should visit them and persuade them to leave it perhaps they agree, otherwise he should not stay with them and should not stop visiting them." [47]

2. **The Man is the Protector Over His Household:** Musa's words to his household, saying, "Perhaps I can bring you some news from there, or I will bring you a burning ember so that you may warm yourselves", shows his high sense of responsibility towards his family as the provider and protector. It also confirmed that his assistance to the two ladies earlier in time was genuine. Allāh's says:

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ (٣٤)

"Men are the protectors and maintainers of women because Allāh has made one of them excel the other, and because they spend of their wealth [on them]." (An-Nisa':34)

Ibn Katheer (may Allāh have mercy on him) said in his explanation of this verse:

"The phrase 'but men have a degree (of responsibility) over them' means that they are superior in physical nature, attitude, status, obedience to the commands of Allāh, spending, taking care of interests, and virtue, in this world and in the Hereafter. [48]

The Messenger of Allāh, peace and blessings be upon him, said,

"The most complete of believers in faith are those with the best character, and the best of you are the best in behaviour to their women." [49]

[48] Tafseer Ibn Kathir1/363.

[49] Sunan at-Tirmidhī, Hadith 1162 (Graded Hasan)

SMALL HELP COULD LEAD TO BIG BLESSINGS!

Shaykh AbdurRaafi Al-Imaam in an article on his Twitter page wrote what appears to be a beautiful summary of Musa's story in Madyan. Shaykh wrote:

> "You don't have to be financially well-off to help others. In fact, most of the help people need are not financially related. Don't hesitate to help in whatever way you can; that little help could be your gateway to unimaginable blessings.
>
> Read the story of Musa (عَلَيْهِ السَلاَم) and the two ladies in Al-Qasas: 22-28. Let us particularly reflect together on verse 24 (interpretation of the meaning:
>
> "So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."
>
> Look at what Musa (عَلَيْهِ السَلاَم) got from that little help he gave the young women (he only watered their flocks for them):

1. He got a strong recommendation.

2. He got a job.

3. And most importantly, he got a beautiful, pious and well-behaved daughter of a good man as wife.

We can also note from the verse that preceding a supplication or accompanying it with righteous deeds as a waseelah (medium), could exceedingly aid the acceptance of Dua (Supplication)."

Musa (عَلَيْهِ السَلاَم) fulfilled the agreed term, showcasing his integrity. Allāh prepared Musa (عَلَيْهِ السَلاَم) through these experiences for his eventual role as a prophet. The event around the fire also marked a turning point in Musa's life.

[50] Thttps://x.com/AbdurRaafiImaam/status/1862601645680681404 (Posted on the 29th of November 2024)

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ABOUT THE BOOK

"Encounter of Musa With The Family at Madyan: Lessons in Tawwakul, Empathy, Integrity, Chastity and Hospitality" is an insightful exploration of a significant Qur'anic narrative. This book delves into the encounter between Prophet Musa (peace be upon him) and a family in Madyan, drawing valuable lessons on reliance on Allāh (tawakkul), empathy, integrity, modesty, masculinity, and hospitality. These virtues, foundational to personal and communal success, are expounded through the lens of Surah Al-Qasas (verses 21–29). Highlighting timeless themes such as the importance of supplication, the preservation of life, environmental awareness, modesty, and the significance of gratitude, the author connects these lessons to both personal growth and societal ethics. The narrative also emphasizes the importance of honoring commitments, recognizing talents, and fostering strong family bonds. By providing reflections from classical Islamic scholars and contemporary applications, this treatise encourages readers to embody these values in their daily lives. Whether you seek spiritual enrichment, practical guidance, or a deeper understanding of Qur'anic wisdom, this book offers a compelling and transformative journey.

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